PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF. MWF

The American Friend

Old Series
Vol. XLVI No. 26

DECEMBER 21, 1939

New Series
Vol. XXVII No. 26

Courtesy *Pictures* Magazine, Rochester, N. Y.

Pacific School of Religion
Berkeley, Calif.

Scattergood from the Inside

By John E. Kaltenbach

There have been several accounts of the Scattergood Hostel written from the office side—as it appears across the miles, and as it enters into letters and reports. But this account, written from the "inside" by someone who has been with it since the first car drove up last Spring—that is another matter. To see the full impact of it, as a social and spiritual experience, must be helpful and humbling to us all.—ELEANOR SLATER.

I WRITE the following with full recognition of the danger of not being able to see the wood for the trees, that proverbial expression of distrust in the subjective discussion method, in description of events by one whose heart and soul are wrapped up in the events as they occur; yet I feel it is necessary that I share with you readers some of the lights and shadows of life in a Hostel for refugees from war and oppression, and tell you about some of the things that can happen in a place where eleven pacifists from all over the country have come together to serve cooperatively a religious society, a political territory and a band of emigrés. I say a band of emigrés because I have heard them sing our Negro spiritual, "Go Down, Moses"; because I know how they cling to one another and the security of their own group where they find the only fellowship that most of the world allows them; and I call them a band because I walked with them one bright night over the misty, Iowa prairie. One of them wrote in our log that night: "John went for a moonshine walk, leading the whole tribe through the happy (but pathless) hunting-ground of his Indian fantasy and demonstrating how to climb fences." I talked to them about the Indians who used to roam the plains, but as I watched them file along fence rows with nothing but rolling fields and wide sky and silver frost behind their trudging shadows, my thoughts were not on Indians, but far back in the period of our religious heritage to a time when our spiritual forefathers wandered in small bands over the land between the Nile and the Jordan.

Scattergood (at New Providence, Iowa), is a place where refugees from Germany, direct victims of oppression and war, may find rest and peace and friendship and the beginnings of a better life in a new world. The primary, immediate obligation of Scattergood is service to these people. This service is of necessity so wide in character, making all kinds of demands, that Scattergood reaches out into the general fields of all Friends service, touching vitally our peace testimony, and asking us about resettlement, industrial unemployment, education, insurance, hospitalization, housing, building construction, community living and of course immigration, international relations, tariffs, and postal systems. It has demanded even wider and more divergent considerations from the staff in personal relations, requiring that the American group be all things to all men: fathers, mothers, sisters, brothers sons, daughters, friends, barbers, dressmakers, housemaids, legal advisers. Their ministry has been full and unstinting.

Scattergood has established itself in the mind of the Middle West as an experiment in service. There have been constant press notices of the activities of the Hostel, all of them friendly, and thousands of visitors since the Hostel was begun. The effect of these visits has been felt in letters from unknowns who have been among us and write back to offer jobs, furniture, hospitality, turkeys and cranberry sauce.

When you come to visit us you will be awakened in the black dawn of winter by the sound of a bell which used to ring for school in the days when Scattergood was a Friends boarding school, and by the time the sun is up you will be in our cheery dining room, exchanging greetings in Pennsylvania Dutch over quantities of good coffee. If you are tardy you will have to gulp the last cup, because another bell rings, and people have begun to go in twos and threes down the walk by the cedar row that borders the lane to the meetinghouse where we gather for worship each day. There is the center of our life, and as you sit around the squat iron stove you will know what it means to be a friend.

As a community, Scattergood endeavors to hold its life on a common plane of service and friendly cooperation. Everybody does everything. Nothing is forbidden, work is shared by agreement, no one is forced to work, but everybody does what there is to be done. From eight to ten in the morning brooms and mops and laundry tubs are active, and at ten they are laid aside for pencils and notebooks and a tour into the mysteries of American diplomacy and the pronunciation of an English "r." Here you will learn that America is the land of oppor-r-r-rtunity, with jobs and freedom from religious and racial prejudice for all. After two and a half hours of mental gymnastics, the bell summons again to food, this time including some of the corn that was picked and canned during a broiling August. In the afternoon men and women scatter to study, write letters, work on building repair, iron, mend, but most beloved of all, learn to drive a car. If you survive one of these driving lessons you will have learned that the very first thing to acquire in America is an automobile. Everybody has one! In the evenings everyone gathers for a Hostel meeting for business in which all matters of policy are freely discussed, or to sing lusty songs in many languages, to participate in a literary seminar, or hear a lecture on some phase of American life. By this time you will probably be tired, for, like all our guests, you have pitched in and participated in all the foregoing activity. One of our visiting Friends has an excellent recommendation from us for his dish-washing abilities.

From this present Scattergood there are twenty-two alumni. They have been placed in school and industry, shops and laboratories, and on week-ends and feast days they come back to visit their family and fill up again with rest and the spirit of friendliness which helps them at work, just as you and I go home for a holiday to surroundings which are familiar and to faces which mean more to us than our worldly loneliness is likely to admit.

These things occur and mean much to all of us everywhere, yet they are but outward evidence of the deeper movings of life among us. Who can put into words the full impact of comic and sorrowful events as they accumulate and lead into fuller meaning? A bewildered refugee woman who has missed her bus, and knowing that some Americans thumb the road, starts walking home, gets a ride, but is careful to explain, "I didn't hitch-pick them. They hitch-picked me." A mother has to explain to her children that in America, too, some people don't like Jews. A woman overhearing a religious discussion breaks in with, "Oh, I'm so glad to learn that Jesus was human as well as divine. It is easy to understand then." A man who has been away for a while comes back and says, "You taught us how to smile again." Beneath these things one feels a strong will leading through a valley of shadows into a land of light. It has been a humbling experience for those of us who have been to school at Scattergood in this second era. May we have the faith, the courage, and the imagination to carry on.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—$1.50 per Year

Old Series Vol. XLVI No. 26 | DECEMBER 21, 1939 | New Series Vol. XXVII No. 26

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

The Third Bethlehem

UNDER the title, "The Second Bethlehem," we find a few paragraphs in *The Evangelical Messenger* from the late Dr. J. Henry Jowett, that keen discerner of the spirit. He says the Apostle Paul had two Bethlehems in his religious thought and faith: the first marked the incoming of our Lord into the human race; the second marked his incoming into fellowship with the individual soul. The first Bethlehem told the story of the general incarnation; the second told the story of Paul's own redemption. In short the second Bethlehem tells of the coming of Christ into the personal life. Without this, Christmas has little real significance. Christ is incarnated in the human race only as he becomes regnant in the individual heart.

It seems to us that there is a third Bethlehem to be stressed, as the necessary completion of the first and second. We readily agree that it is implicit in the other two, but there is so much that is implicit in our religion without becoming actual in practice that we feel the urge to emphasize this third Bethlehem.

We have in mind the definite carrying over of our personal experience of the Christmas invasion, into the very life of humanity—into the lives of flesh and blood folks, whether near about us or far away. We refer to something far deeper than making contributions to the poor in our communities or to the relief of war-stricken peoples, important as these are. It means a vicarious entering into the thought, the emotions, the experiences, the burdens, the joys, the privations of other people, to give expression of the Christmas message of good will. To do this requires that our own lives be invaded afresh with the spirit of Bethlehem, and that our eyes be opened to its inclusiveness. We need to be illuminated—to let our imagination play upon the significant manner of the lowly birth of Jesus, and of the prompt appearance of the simple shepherds, as well as of the coming of the princes of the East who were able to bring costly gifts.

As a generalization, most of us would give assent to this, but how difficult it is of realization! We are so bound in by our varied status of circumstance and class, of thought pattern and attitude, of our political outlook and conditioning, that we really have not eyes to see. A social or economic label, the mention of a hated "ism," our resentment against an aggressor nation—these and similar hindrances prevent us from sharing in the common brotherhood of Christmas. Until we can measurably rise above these barriers, we cannot keep Christmas in very spirit and truth.

By way of illustrating something of what we mean, we cite a revealing book, "Dancer in Madrid." It is the breath-taking story of a talented American girl who found herself caught up with the embattled Spanish people during the early months of the civil war—so-called. What she saw, experienced and felt, as she came into close association with a people struggling desperately to secure and maintain fundamental human rights we take for granted, changed her entire outlook on life. In her own words: "I went to Spain a thoughtless, self-sufficient girl of twenty-one. I returned with a deep awareness of others—not only those who were close by but those who had always seemed to be very far away. Before, only those things which touched my private life were a personal problem to me. Now, universal problems are also my own." "It is not a question of political creed," she adds significantly, "but one of a human ideal." "A deep awareness of others"; "Universal problems are also my own." While not conventionally phrased, these expressions breathe the essence of the Christmas message. They are eloquent of the third Bethlehem.

In further illustration of this concern of ours, may we refer to an arresting article in the *Christian Century* for December 13, "God Rest Ye, Merry Gentlemen." Bernard C. Clausen, the writer, characterizes this apparently "jolly and innocent" Christmas carol as a "blasphemous travesty on the spirit of Christmas," depicting its background, wherein the shivering, hungry waifs sang to the "merry gentlemen" inside by the fire. "Outside were the howling storms, the chattering teeth, the blue fingers, the thin garments, the freezing feet, the gnawing, empty stomachs, the sick spirits, the song. Inside were the leaping flames, the roaring laughter, the heaped tables, the rich fabrics, the fair women, the fat gentlemen, the pleasant sense that children were singing Christmas songs off at a little distance." Yet—"God rest ye—content ye—merry gentlemen!" Heaven forgive us today at this Christmas time—us "merry gentlemen"—for our unchristian content and complacency.

To be even more explicit, we believe the Society of Friends, with all its fair reputation for humanitarian concern, is "standing in the need of prayer." Instead of elaborating on this point we urge a meditative reading of the article in this issue by Marius

Grout, a French Friend. Ponder well the concluding two paragraphs. There is before us as we write a communication from a woman who felt some years ago that she was spiritually at home in the Society of Friends, of which she became a member. She found, soon after the first "tender joy" had passed, that she did not really "belong" in a group as "clannish" as ours—that there was really nothing given her to do. As a result she was one of those who, considering themselves liabilities rather than assets, drift away or even definitely withdraw. So, while still feeling herself to be a Friend at heart, she finds fellowship and service in another denomination. Perhaps there is partial answer here to the question as to why the "Society of *Friends*" does not grow. May we as Friends return "even unto Bethlehem"—the third Bethlehem of the understanding heart, from which love flows over all.

Christmas—God Bless It!

By Mark A. Dawber

A PERSONALITY brings the world to a halt at Christmas. The birthday of Jesus is something more than a date in history or a day in the calendar. It is the recognition of a unique spirit that came new upon the world. It was the spirit of good will, of peace, of kindness and especially the spirit of sacrifice. As no other festival, Christmas stands out as the one occasion on which the world stops in its busy round of buying and selling, working and playing, that it might pay homage to a person who was the embodiment of all the best things of the race and in whose mission lay the only hope of the world. Dickens in his immortal "Christmas Carol" sets forth the essence of this Christmas spirit in the dialogue of old Scrooge and his nephew, in which the nephew is recorded replying to Scrooge as follows:

"There are many things from which I might have derived good, by which I have not profited, I dare say," returned the nephew, "Christmas among the rest. But I am sure I have always thought of Christmas time when it has come around—apart from the veneration due to its sacred name and origin, if anything belonging to it can be apart from that—as a good time: a kind, forgiving, charitable, pleasant time: the only time I know of in the long calendar year, when men and women seem by one consent to open their shut-up hearts freely and to think of people below them as if they really were fellow-passengers to the grave, and not another race of creatures bound on other journeys. And therefore, Uncle, though it never put a scrap of gold or silver in my pocket, I believe it has done me good, and will do me good; and I say, God bless it."

Here is the heart of the Christmas message, expressed in clear, ringing notes of brotherhood and human sympathy. Many national and religious festivals have lost their essence as the years have rolled by. What began as a holy day becomes a mere holiday, with no particular meaning except jollification, and it is necessary for people to delve into dusty, musty books to find out what gave them birth and meaning. Not so with Christmas. The more often the feast of good will to all mankind is kept, the more deeply does its meaning sink into human consciousness.

Behind every program of relief for the unemployed, every hospital for the sick, every institution of mercy and kindness to the downtrodden, unfortunate and underprivileged, is the influence of this benign personality which has now become a mighty power in the mind of the race.

Away on the other side of the world, about nineteen centuries ago, there lived a person, a fragment of whose sayings were written down by a few of his followers and have earned for him the foremost place among those born of women. No other man in all recorded history has been discussed so much. Each year's crop of literature contains volumes that seek to give additional information and interpretation of his character.

There are some things about him that are now well established. He shone in grace and power. His life and teaching received the deference of the ages because it was the expression of loving sympathy and a willingness to share life with others such as the world had never known before or since. Such a person might have won for himself all the glittering prizes of this life, piled up a fortune, ruled the then known world. It was a period when men of outstanding strength contended with one another to be Emperor of Rome; one who had the will and magnetism, together with the understanding of this Galilean, might have been supreme in the affairs of his time. Indeed, so obvious did such a course for him appear that a multitude once followed him, proclaiming that he was king, the result of which was that the authorities became suspicious and alarmed, and finally they took him away and put him to death.

There was another course which it might have been possible for him to pursue. He could have attempted a leap to power with the object of becoming a benevolent despot, making men and women do right whether they wished it or not, smoothing out the inequalities of life, checking its cruelties, lightening its burdens by a process of redistribution. He did not choose such a course; on the contrary, he decided simply to keep on living, letting the light of his life shine as he went along. A few followers clustered about him and received instruction by daily contact with him as their teacher. When multitudes came out to hear him he sat and spoke to them, and when they forsook him he was perfectly content to pour out the essence of his wisdom and love on any two or three who happened to be near.

All of this seems dreadfully haphazard to us moderns with our printing presses, our libraries, our machinery of promotion. And yet, the fragments of what he said, held in the memories of those who chanced to hear him, have been a challenge to the generations. Out of them a philosophy of life has been shaped that has done more to give meaning, purpose and satisfaction to life than any other contribution in history.

True, there are many disputes concerning certain points of view, but to plain people this is clear enough: that Jesus held to a set of values absolutely opposite to the philosophy which has come out of the struggle in the jungle for survival. The teaching and experience of the jungle for sururge to seek power by any means whatever; to push the weaker to the wall, to strip the defenceless, to attain and achieve mastery at any cost. The teaching of Jesus is just the opposite. He called himself not master but servant, not monarch but brother, and he became intimate with those whom society had cast out.

It is true that his life ended as no doubt was predicted by those who were disappointed when he turned his back upon the kingdoms of this world. His last gasp was on a gallows' tree in which he breathed the very essence of his

mission, "Father forgive them." Thus he proved his philosophy that he who would not neglect his own interests in saving others cannot save himself. The few followers who dared stand by until the end scattered in sorrow, doubtless concluding that his life and theirs were a failure. But, it was not so; quite the reverse. This personality has survived both its enemies and, what is more difficult, its friends. Some who sought to follow him have been martyred, but their blood poured out has been like seed cast upon the earth. It has reproduced its kind. Many times zealous theologians have made distorted pictures of him in efforts to further their particular views. But these caricatures have been themselves modified as the lines of the true portrait have reappeared.

The vitality of this personality is behind the Christmas spirit. It inspires the good will and good works which pervade the western world on this day of days. As never before, this Christmas time brings us face to face with the needs and distress that demand the outpouring of this Christmas spirit. On every hand there are abundant opportunities in which to express this spirit of Jesus. There is no lack of appeals to our generosity. The home mission boards are but some of these ministering agencies that knock on the door of your heart and ask your help for the sake of a suffering world. The program of these boards is one that in a special sense represents the Christmas spirit. They send out their helpful services into every nook and corner of our beloved America: not in their own name, not for the sake of what they might achieve for themselves, but as a channel through which you might find opportunity to express this Christmas spirit. There is this advantage: they do not cease this good work when Christmas is over. Christmas is never over with the mission boards, but it remains as an example of what might be, what can be, if people dare to try the spirit of Christmas all the time. But in any case, at Christmas time this spirit should be emulated. To this end we send forth again this Christmas message on its errand of appeal and mercy.

The closing words of Dickens' "Christmas Carol" make a fitting climax to this thought:

"And it was always said of him, that he knew how to keep Christmas well, if any man alive possessed the knowledge. May that be truly said of us, and all of us. And so, as Tiny Tim observed, 'God bless us, every one.'"

May Christmas Come

By Willis H. Harner

IN THE attainment of happiness, humanity too often seeks this goal through the medium of luxury. From general observation it appears that individuals and nations believe that anger unfettered will provide the desired satisfaction. Few seem to realize that unrestrained anger is a luxury which neither a group nor an individual can afford. For the individual, anger often results in social ostracism as well as self-inflicted mental and physical destruction. To the nation forgetful of self-control comes the destruction of human and physical wealth. The debts of anger continually remove the coveted prize to a more distant and less attainable position. "Seek, and ye shall find"; but this "seeking" must be accomplished in accordance with laws of love and cooperation rather than by destruction and hate. While anger produces the degeneration of personality, love and service liberate and expand the personality of a people.

It appears appropriate to paraphrase, "For all they that take the sword shall perish with the sword," and, "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword," to read thus: He who rules and in turn is ruled by anger shall be consumed by it. Anger becomes a "Frankenstein"—the source of anger is always consumed by its product. Even as a means of self-protection, anger becomes the most certain method of self-destruction. Self-annihilation is a tremendous price to pay for imaginary protection, but such is the universal price all must pay when anger is the piper.

Nations seeking national security by use of fear and hate propagandism to arouse national indignation (anger), are indulging in a luxury beyond their ability to control or to compensate for. Mutual understanding, good will, cooperation and peace, are gifts all may have: "Peace I leave with you, my peace I give unto you."

Christmas celebrates the nativity of Christ; to those who still believe in the potency of anger, Christmas has never come. During this period of national and international crises, it is well for Christians to remember that the purpose of Christ's advent was not political. Christ was not interested in autocracy or democracy nor in the destruction or the establishment of any form of political organization. May we not forget, political institutions were irrevelent to Christ's mission on earth. When attempting to solve world problems, Christians must seek beyond mere political differences for the cause of national conflict. Christ came to destroy all evil. His universal panacea for mankind was the destruction of sin by the irresistible force of love: love commits no murder; love steals not, neither does it bear false witness; love provides self-restraint while it creates and destroys not. Through Christ, mankind was provided a method for the control of human instinct and emotion. Aggressive nationalism or militant protectionism is merely the reflection of the emotional tone of a people. Where Christmas has fully come, anger is no longer the way of life; the individual and nation so privileged may join with Paul in declaring that God "hath made of one blood all nations of men to dwell on all the face of the earth. . . For in him we live, and move, and have our being," and, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

The day has arrived when Christians must more diligently pray for Christmas to come to all the individuals of the nations. Christ must be born in the hearts of all humanity, if this people perish not from the earth. It is impossible to serve two masters; no nation can celebrate Christmas while being the slave of anger in the completion of implements of destruction. Today, it is apparent that anger and hate rule the activities of their slaves, the people, in both democracies and autocracies. Many protest that we arm only for protection; that it is fear rather than anger that is causing this people or that nation to arm. Dear Lord and Saviour, teach us lest we forget, that fear and anger are inseparable, for where fear exists anger comes. May we live in such accord with thy Divine Spirit that all causes of war, economic injustice and racial effrontery, be taken away. May Christmas come and guide us into that spirit of good will and love that will banish fear and anger, and provide "Peace on Earth" and happiness to those who wisely seek it.

Los Angeles, California.

To That of God in *Every* Man

By Marius Grout

This is an address given at the European Conference of Friends held at Geneva last August. It appeals to us as peculiarly appropriate for Friends at the Christmas season when we celebrate the birth of the Christ Child, born of the lowly, among the lowly. Marius Grout, a school teacher at La Havre, France, is Clerk of France Yearly Meeting.

IN a little notebook which is in a certain sense my breviary, I have copied the following words, taken from an interview of Pascal's with M. de Saci:

"When M. de Saci talked with people, it was his habit to suit the conversation to the capacities of those with whom he was speaking. For example, if he saw M. Champagne, he talked to him about painting; if he saw M. Hamon, he spoke of medicine. When he saw the local surgeon, the topic of conversation was surgery. Those who raised grapes, or trees, or grain, talked to him of the things they had to keep in mind in their various callings. Any subject whatever served to lead him straight to God, and to show others also the way."

This quotation might well serve as a basis for some long, soul-searching meditations. It might be well if the present-day Quakers would consider it at least with a certain degree of thoughtfulness. Do those who grow grapes, or trees, or grain, feel free to tell us, us more than other people, all their preoccupations? I mean by that, all humble folk—not simply the peasant, who has found his way into literature and who still has about him a certain nobility, but the poor devil who wears a cap as the badge of a manual labourer, the factory worker, the wretched beggar, the man whose home is the street, that fellow there who slinks along the wall—all of them your proletarian brothers—what about them? Has any one of them ever thought of going to rue Guy-de-la-Brosse or to Friends House? And if he has ever appeared there, unsuspecting, has he ever thought of sitting down? And if he sat down because someone took pity on his weariness, has he ever let himself fall into conversation, now and then lifting his cap to scratch his head, and when he was excited about something, slapping his thighs with resounding whacks? Has that sight ever been seen at Friends House or at rue Guy-de-la Brosse?

And if by chance it had been seen—and this in itself would already be almost a miracle—has this further sight ever been seen, would it ever be possible: a worthy Quaker talking to the man, talking to him in such a way that he would be understood, and leading him gently from earthly paths, from the humility of sidewalk and rain dripping from the roof on to the sidewalk, to celestial paths, to streets where angels crowd together, and to that paradise where there is no rain? Would the worthy Quaker have known, in the way that M. de Saci did, how to make use of everything: of long complaints about his work, of the great joy of labour, of the joy of his comrades, of the joy of a good drink, of the joy of the jack-of-all-trades, of being out of a job, of the harshness of the boss, of his perpetual absence; would that worthy, venerable, irreproachable Quaker have known how to make all these things a stepping-stone toward God, a stepping-stone for the visitor as well?

And the visitor, would he have felt at home with us to such a point that he would have said: "It's not at all bad here. I'd like to stay with you. What do you have to do to be a member? Are there any dues to pay? Is there something you have to sign?" If he did say that, would there be someone to enlighten him? If, having been enlightened, he persisted in staying, would someone be found to welcome him? Can our proletarian brother let us look things squarely in the face—can he really be one of us?

You say: "Have we a message for all sorts and conditions of men?" which means, for all temperaments and all classes; for the introvert and the extravert; for the financial magnate, for the ordinary middle-class man, for the poor man, and also for the man who is down and out. But even though Christ came for everyone, rich and poor, introvert and extrovert, it is quite impossible to discuss them all here. I should like simply to talk about the poor and the wretched, because they are our first care, and also because it is difficult to call oneself a Christian if one does not first of all take upon oneself the burden of the poor.

You will tell me that we are already working on this problem. I agree. We are trying to see that the poor have enough to eat. Those who are boldest among us, boldest in their thinking—which does not always mean in their way of living—dream of a social cataclysm some day which will benefit the underprivileged. But the real question is whether our proletarian brother, the manual labourer who scarcely knows how to recite the Lord's Prayer, or even knows nothing at all, whether this fellow is to sit among us, is to consent to sit among us, is to do us the honour of sitting among us.

Let us really listen to the way we talk. How could we expect our proletarian brother to bear up under it? How can we expect him to recognise in it the very simple conception, simple and at the same time deep, which he has of the Father?

It is not simply that we are cultivated and distinguished people, and that the greater part of us are intellectuals; more than that, we all talk the same language, a language peculiar to us, a little secret, made secret by us over the course of the centuries; like a sort of spiritual algebra, so exquisite and so tenuous that even for the initiated all is not always perfectly clear, and it is necessary to listen carefully, because the meaning, or the shade of meaning, is not always to be found in the words, or even in the syllables, but sometimes in between the syllables, in the silences between the syllables, in that infinitesimal and inexpressible fraction of time when one syllable hesitates before it gives way to the next.

Is it after all our fault? Is it not perhaps his fault? To be sure, he is not completely innocent; there is, indeed, a pride of poverty; sometimes one would like to give one's hand to a man without ostentation, without meaning to make a fine gesture, and it is he who turns away. Indeed, certain accusations might be made against the poor with perfect honesty and truth. Unfortunately a Christian never has the right to undertake anything of the sort. A Christian is a man who never asks what are the accusations, justified or not, which might be made against another, but only those which might be made against himself. A Quaker, if he is a Christian, has no right to say—or even think: "Proletarian brother, here are your faults, here are the ways in which you have fallen short of what God expected of you." On the contrary, he must think only: "Here are my faults, here are the ways in which I have fallen short, here is the way in which I have failed

my brother. For if I know God, if I had a perfect knowledge of God, then there would be in the world only a very limited number of my brothers who would continue to be ignorant of God; those alone whom the visit of Christ himself could not illuminate." But so long as we are not Christ, we must repent unceasingly and we must pray.

You will tell me that it is not to be desired that our brother should sit down among us, that there are other churches for him, that Quakerism cannot bring the answer to all human conditions and to all temperaments, that our proletarian brother needs a warm religion, a warm, concrete religion, a God with a beard and life-like colouring, that our walls are too blank for him and our silence unbearable. Perhaps you are right. Yes, I might agree with that, but only under certain conditions. Only provided that you say it in all humility (something I am not really sure of), and without having in your mind the slightest little thought such as: "Their religion is primitive, they will develop further, and one day, further freed from the trammels of the flesh, they may join us, perhaps, and they too will worship on the mountain in spirit and in truth."

I am afraid sometimes that our God may be only a God of truth and not a God of love as well. I am afraid sometimes that we are a little—no, a very great deal—too intelligent.

But let us leave all that aside and let us admit that Quakerism is not a universal form of adoration, that it is only one habitation among all the Father's mansions; even then who among us would dare to state there is not among our proletarian brothers a single shoemaker who thirsts for silence and who, if he should come to us, be welcomed by us and find his place among us, might not discover at the same time in our meeting a better relationship with God—a more exact religion—and a better relationship with men?

And if we did not stupidly confuse the aptitude for silence with intellectual aptitude; if we were not convinced that our form of adoration requires a certain culture and a certain level of the spirit (how many professors there are among our number!), we would go toward our proletarian brother with a much greater capacity, with a more living faith and with a greater hope.

I recall as one of my greatest joys that evening of the European Conference last year at Vallekilde when Carl Heath spoke of the Society of Friends to the humble folk of the neighbouring village so profoundly, so religiously, and yet so humanly! No part of the sublimely beautiful story was omitted, and yet there was nothing which was not completely simple. So Christ himself spoke to the crowds long ago. So Christ Himself spoke to George Fox in the solitude and in his search.

Proletarian brother, little brother of the cities and the country, we ask your forgiveness. We have gone to school, but that has not made us more intelligent. We have read the Scriptures, but that has not made us more loving. We talk of the Inner Light, but that has not made us more luminous. We ask your forgiveness for the gate which has been closed to you through our sins. We have taken away the bells in our churches because we believe that deep within us sounds an invisible bell which is sufficient to call all men to prayer. But we have closed the door. Even when we hold our Meetings for Worship outdoors under the trees, there is still an unscalable wall about us. The vagabond on the road opens his bag and drinks his wine and falls asleep in the ditch, but it never occurs to him to share our meal and say with us his evening prayer. We Quakers are all full of pride. That is generally heard among Christians of our other sister churches, who say of us: "They are good, but they believe in themselves. They want to pass as priests, and each one has become one and adores himself in secret. They sing their own praises. For the most part they are rich and distinguished. They forget the man clothed in leather, and that other man who went neither to Oxford nor to Cambridge, but who had not a stone on which to lay his head!"

O Lord, our God, God of Love, God of Truth but God of Love: God of Abraham, God of Isaac, God of Jacob and not God of philosophers and wise men, not God of sages and intelligent men; God of the humble and of children; proletarian God, God of carpenters whose measure sticks out of their pockets, God of shoemakers with sticky hands, whose shop smells so badly and yet so sweet; lead us back to a better knowledge of ourselves. Convince us of our nothingness. Make us stammerers and stutterers. Impoverished us. Teach us again to walk on the sidewalks of cities, in the mud of the countryside, near our proletarian brother, sharing with him the bread from his bag and using, when we talk of God, simple words which he understands. Help us, like him, to use the long sigh that is breathed when words fail (from what unimagined depths does it come?), and to utter, like him, that prolonged "Ah!" accompanied merely by the gesture of hands falling loosely at our sides, when we reach the gates of the city as evening falls and there is a great red light in the clouds.

Sell a Loaf—Buy a Book

By Agnes L. Tierney

THERE is a tradition among us that a meeting in the hinterland of Pennsylvania once sent up as an answer to the Query regarding "pernicious literature": "No books amongst us." We are amused but find it hard to picture such deprivation. Yet it is possible that among those we meet every day there are some who rarely, if ever, read a book. Newspapers, periodicals and radio occupy most of the spare moments of such and if by chance a book is read, it is probably a popular novel or a mystery story.

In a recent book catalogue there is a picture of a bride who finds a pair of bookends among her gifts. With a look of extreme consternation she exlaims: "Good gracious, now I'll have to buy a book!" The Pendle Hill Committee on Book Reviews recently discussed with considerable concern the apparent fact that Friends do not very generally *buy* books. Various reasons for this were given. There are no doubt book lovers among us who feel that the cost of books might better be turned into some branch of our humanitarian work. Then there are several highly favored communities in which adequate libraries fill Friends' needs. Another reason may be the misleading character of so many book reviews which lure people to spend money on books that do not satisfy. And last, but far from least, the family budget cannot be stretched to cover both a living and the education of children, and allow anything to meet the high cost of current books. Which reminds us, although the advice is not in all cases practicable, of the verses of the Persian poet:

> "If of thy mortal goods thou art bereft,
> And from thy slender store two loaves
> alone to thee are left,
> Sell one and with the dole
> Buy hyacinths to feed thy soul."

Some of our meetings are building up small lending libraries in their meetinghouses. This is to be highly commended and encouraged. Members of such meetings might be able to buy one or two or three books a year and after reading, deposit them in such libraries. The vast number of worth-while books from private shelves that were contributed for sale at the recent Book Fair in Germantown showed what could be accomplished by a weeding out.

The Committee also asked what it is we demand of a book to make it worth the buying. One replied: "It must make me walk on air for a week after reading it." This criterion would, we fear, shut out most of the books dealing with the present state of the world. Such books, necessary as they are to an intelligent appraisal of things, far from lifting us to "walk on wings and tread on air" reduce us to the melancholy occupation of "treading water in the Styx." We all need in these sad times some lift of the spirit, some "drift of pinions at our own clay-shuttered doors." It is the present aim of the Pendle Hill Book Review Committee to review such books as in the fallible judgment of its members, contribute to faith, hope and courage in a distraught world.

This test does not exclude biography (such as those of Wm. Lyon Phelps, Mark Sullivan or Mary Ellen Chase); fiction (such as "The Yearling"); books of adventure (such as "Wind, Sand and Stars"); the lovely task of restoring an old house in the country (such as "Charles Gift")—all of which have power to lift and strengthen the spirit even as have books on the meaning of life and its eternal mysteries.

So we counsel "buy *books* to feed thy soul," recalling the old epigram:

> "Books give not wisdom where none was before;
> But where some is, there reading makes it more."

Germantown, Philadelphia, Pa.

New York's Quaker Week-End

By L. Holligsworth Wood

ON THE second day of December the American Friends Service Committee held its monthly meeting, at the invitation of the new Friends Center and the Joint Committee for Affiliated Service of the two New York Yearly Meetings, at the old Twentieth Street Meetinghouse in which the Friends Center is located.

It is the equivalent in New York City Quaker life of the Horse Show in the social life of New York, for we have the meeting of the Service Committee followed by a dinner, followed in turn by a public meeting where outstanding Friends present Friends' messages to the world, and then the meetings in the metropolitan district profit by the presence of visiting Friends; and on Monday New York Yearly Meeting with Five Years Meeting affiliation holds the meeting of its Permanent Board which has been prepared for by committee meetings during the preceding days. Lunching together at Twentieth Street, these Friends drawn from all over the Yearly Meeting have an opportunity for refreshing Friendly discussion.

The meeting on Saturday afternoon gathered in an atmosphere of vibrant eagerness. I have never seen a group of Friends seemingly so excited that one had the sensation that they were sitting on the front edge of the bench. This, when one realizes that the old Twentieth Street Meetinghouse was all filled except the gallery, gave one a cheerful sensation of eagerness to join in the effort of those who were courageously meeting the world's distress.

Rufus M. Jones presided and read a most searchingly beautiful message from a Friend in Berlin. At the table with him were Clarence E. Pickett and Eleanor Slater, a new face to our New York group, whose writings in the recent past we have so much appreciated in our Quaker papers.

As William Eves, Reed Cary, Emily Cooper Johnson, John F. Rich, Eleanor Stabler, and others, so well known in Philadelphia, presented their reports, there was the stimulating sensation of answered questions, and even John S. C. Harvey's delightful appeal for financial support was received with cheerful enthusiasm.

The audience was made up of Friends, friends of Friends, and a sprinkling of those courageous souls whom we now call refugees. Announcement was made of the opening of the Christmas Exhibit and Sale of outstanding art and handicraft created by emigrés in the great Empire State Biulding, and Friends were urged to "do their Christmas shopping early."

That 225 Friends had already asked reservation for the dinner in the restaurant of Fifteenth Street was another evidence of eagerness. The dinner was good, the company excellent, and the service by our friendly colored waiters in their white jackets was prompt and courteous. We were all grateful to the committee of New York Monthly Meeting and to young Friends for this happy experience, of which we whispered congratulations to that sweet and serviceable genius of the Fifteenth Street Meetinghouse, Elizabeth Lantz.

The evening meeting in the Fifteenth Street Meetinghouse was very largely attended. There were a number of non-Friends, people who, like Mr. and Mrs. Sidney Gamble, had been interested observers and supporters of the Friends' program in peace.

Rufus M. Jones spoke on "The Burden of the Suffering World," opening with the familiar quotation of John Wilhelm Rowntree's eager prayer that the Lord would lay upon us the suffering of the world.

We all agree that Rufus Jones is the most uniquely delightful story teller of whom we know, and as he illustrated the great plea of his life for a consciousness of the spiritual surge of power with apt and homely stories, we all uttered another prayer of thankfulness for his life and service; and as he told us of the experience of helping the Spring take the ice out of South China Lake, we glimpsed the abyssmal thought of what would have happened in our world if that boy, Rufus, had gone out with the ice.

The joy of presenting a young Friend with the hardihood to "speak after Rufus Jones," is an experience that is inspiring and we were glad that the argument between the speakers as to whom should speak first on the program was resolved by them as it had been. Eleanor Slater achieved a large and warm place in the hearts of New York Friends as she spoke on her announced subject, "Where Service Meets Worship," telling of the effect on the Service Committee office of their Wednesday morning meeting for worship before beginning the confused tangle of the morning mail.

It was natural that the theme of the Service Committee should invade the morning meetings in our metropolitan district and we were happy in the presence of our Philadelphia Friends who could find time to spend the week-end with us.

On Monday, Friends from Vermont and Western New York and Glens Falls and Poughkeepsie brought the blessing

of their interest and enthusiasm to the meeting of the Permanent Board, which is our Five Years Meeting equivalent for Representative Meeting, and we more and more are discovering all the interesting details of our Yearly Meeting life. Elizabeth L. Hazard, our extraordinary Yearly Meeting Secretary, who though a grandmother maintains an exhilarating freshness and glowing enthusiasm for all Friends, not only in New York State and in our Yearly Meeting, told us that the face of New York Yearly Meeting had changed in the last ten years and we would be glad to think that we were in any respect approaching nearer to her ideal of us for us.

Letters from the Clerk of the Danish Yearly Meeting and a copy of the letter sent by the Elders of the Executive Committee of the Warwickshire Monthly Meeting to their members, suggested a similar letter from our group to our own meetings.

It is well for us in these times to feel the handclasp of other Friends struggling toward the light.

Dec. 5, 1939.

JESU, JOY OF MAN'S DESIRING

Arranged from Beethoven's
Choral Symphony

Jesu, Joy of man's desiring,
Lo, we hail Thy natal day!
Long, how long have peoples sought Thee,
Groping in their feeble way.
Thus Isaiah, Jeremiah,
Micah, Hebrew prophets bold,
Kings and priests and bards prophetic,
Longing for the age of gold.

Mary mild, betrothed of Joseph,
Laid Thee in a manger bed;
She to shield Thee from the winter
Gently cradled Thy sweet head.
In the stalls near by the oxen
On Thee softly breathed their breath,
On that chill December morning
So to keep Thee warm from death.

Thou didst not despise the conflict
Nor the world's inglorious strife,
But with arms outstretched Thou yearnedst
To impart eternal life.
Thou didst ev'n endure men's buffets
And the darkling of the tomb,
As thou erst Thyself hadst humbled
To be born of Mary's womb.

Jesu, Joy of man's desiring,
Lo, mankind is still forlorn,
Though the centuries have glided
Since the day when Thou wast born.
Lo, the world is war-torn, weary,
Hate is rife and unconfined.
Jesu, haste to breathe Thy Spirit,
Peace, good will to humankind!

LUCILE AND GEORGE COBB.

Stillwater, Oklahoma.

Commission on Rural Life

By Stanley Hamilton

ATTENTION of Friends was focused sharply on one of our greatest problems by an article appearing some months ago in THE AMERICAN FRIEND—"Save American Rural Life," by Gilbert Bowles. As a result of interest aroused by the article, Indiana Yearly Meeting, in session in September, appointed a Commission to study the problem through the year and report back to the Yearly Meeting next year.

The Commission—L. Herbert Reynolds of Amboy, Indiana, M. Marie Cassell of Ludlow Falls, Ohio, Norval E. Webb of New Castle, Indiana, Louise Martin of Fountain City, Indiana, Stanley Hamilton of Shadyside, Ohio, and Arthur M. Charles and Randolph Pyle of Earlham College—met at Earlham at 10 a. m., on Friday, November 24. After selecting Dean Pyle as Chairman and Louise Martin as Secretary, the work of defining and weighing the problem was carried on through most of the day.

Various phases of the rural economic problem were discussed at some length, such as, the increase of farm tenancy which is between thirty and forty per cent in Wayne County (of which Richmond is the County seat) and thirty-two per cent in Indiana, and the decline of soil fertility. Consideration was given to the relationship of the economic problems to the social and spiritual life of Friends meetings.

Various elements of the rural sociological problem were considered. Some of the members of the Commission felt that most serious damage to Friends meetings had resulted from the draining off of young leaders. For the past two or three generations the choisest leaders from rural communities have gone to school and college but they have not returned to the farms and villages. They have gone to positions of leadership, into professions or to white collar jobs in the cities. There is no attempt to fix the blame for this condition on any particular group or agency. The colleges provide young people with the type of training for which they ask. It was felt that the tendency for young people to leave the rural communities must be arrested and that choice young Friends must be inspired to return to a life of service in the smaller towns and villages. Only in this way can the vision and quality of spiritual leadership again be raised. Incidents were cited of Friends' communities, which, twenty years ago were sending forth splendid young Friends to schools and colleges. Many of these centers have now completely dried up as sources of future leadership.

Some doubt was expressed about setting up the rural problem as a special concern. It was pointed out that our whole society is very complex and that the farm problem is related to all other problems of religion, sociology and economics.

In the field of economics the splendid work of the Agricultural Extension Service through the County Agents and the Home Demonstration Agents and the 4H Club Leaders was discussed. This excellent program of adult education is available through all the Middle West.

Merom Institute at Merom, Indiana, has for three years been conducting intensive study of the rural church and rural communities. Using the equipment of Merom College, closed in 1924, as a base for their work, the Reverend Shirley Green and his wife plus a staff which varies in numbers and is sometimes increased by students from Chicago Theological Seminary, have carried on a program of extension service to the rural churches in their section of the Wabash Valley. The Commission felt that this work of Merom Institute was so sound and of such significance that full advantage should be taken of the generous offers of cooperation which have come from there.

Perhaps if Friends have any special suggestions in the field of economics they would be as follows:

1. Avoidance of excessive debt.
2. Cooperation and mutual aid within a neighborhood.
3. Sharing of goods, tools, and services amongst neighbors.
4. A return to simple living.
5. Production for home use and consumption wherever possible. This latter might include training in the various kinds of home crafts plus some skills in woodworking and use of tools for the boys, and knitting and simpler forms of weaving for the girls.

Feeling the weight of the concern under which they are working, the Commission recommends the following procedure:

1. A survey of the condition of rural meetings in Indiana Yearly Meeting to be initiated by L. Herbert Reynolds working in conjunction with Milo S. Hinckle and the Faculty of Earlham College.
2. An invitation to Shirley Greene, Director of Merom Institute, to attend the annual Pastor's Institute at Earlham and the Dewart Lake conferences if possible.
3. The use of the Merom Institute Staff and Extension Institutes at two of the local meetings. Invitations will go

directly from local meetings to Shirley Greene.

4. Holding a Rural Life Conference at Earlham in vacation time for rural young people, college graduates, or those in their twenties and thirties; and possibly another conference for rural young people of college age.

5. If possible send in to one area about the size of the Quarterly Meeting a small group of concerned college students who will work on some physical needs of the community part time, such as building recreation equipment and repairing or painting the meeting house. The remaining part of the students' time could be spent in helping with program work in local meetings, discussion groups, recreation leadership, etc.

6. Earlham College might be asked to give consideration to the establishment of courses in dairying and agricultural science. There was considerable discussion on this point as to whether there was a real field in view of the work being done at Purdue and the various agricultural colleges throughout the Middle West. It was felt that there might be a place for such work at Earlham, especially as there is such a great need for consecrated leadership in the rural field.

The Commission recommends rather intensive study during the current year amongst all Friends who are concerned with the problem of rural life. The Farm Bureau, Grange, and other agencies have given much thought to these problems and good articles from the publications of these organizations should be carefully studied. The monthly magazine, "Free America," 112 East Nineteenth Street, New York City, is largely devoted to rural problems and contains much good material.

It was pointed out that many young Friends from rural communities are now employed in nearby cities. Many of them are driving back and forth to their work. The problem of these young people in finding decent housing and living space where they may add to their incomes by gardening and home production was considered. It was thought that the experience in government housing and in the A. F. S. C. project at Penn-Craft should be carefully studied.

It is the sense of the Commission that whatever is done about these problems that affect rural meetings must be done from within the meeting and there is no desire on the part of the Commission to impose anything from the outside. At the end of the year, after study and experimentation, it is hoped that some experience will have been gained that is worth passing on to the Yearly Meeting—and beyond.

COULD HERBERT HOOVER STOP THE WAR?

(An editorial in *The Christian Register*, Boston, Dec. 7, 1939)

A week or so ago Mrs. Franklin D. Roosevelt publicly named Herbert Hoover as the one man best fitted for the job of coordinating and guiding the work of all the American relief agencies. But last week an even more significant job was suggested for Mr. Hoover. A Methodist layman of Quaker ancestry, Dr. Denton G. Nutter of Newton Center, Massachusetts, practicing physician and Harvard graduate, wrote a letter to *Zions Herald* nominating Mr. Hoover for the great yet delicate task of bringing together the adversaries in the European war. At first hearing the idea may appear fantastic. But the writer of the letter easily demonstrates that one aspect of the proposal is not fantastic but happy, to wit the choice of the man. We quote from *Zions Herald* of November 29:

"If in this country there could be found a private citizen whose every act toward Europe had been one of humanitarian assistance and who had helped to salvage much from the wreck of 1918; a man recognized as one of this country's leading neutrals; an American for whom Europe from the Arctic to the Mediterranean, especially Germany and Russia, had the deepest respect; a leader who from the privacy of his own study could tomorrow call by telephone any or all of the heads of the combatant countries and get a respectful hearing, could we not hope through him to halt the headlong dash to ruin? Suppose, moreover, we were able to discover a man who met all the foregoing qualifications and in addition had enjoyed the prestige that comes from having served one's country in the highest office within the gift of one's fellow citizens, and who while in that position had scaled down war debts and finally called a moratorium; and just suppose, in addition to all this background we were to discover that he belonged to a religious sect known the world over for its pacific convictions, the Quakers—should we not be inclined to say that in such a personality we had found the only possible answer to the perplexing problem of negotiating world peace? Mr. Editor, there is just such a man living in America. His name is Herbert Hoover.

"Whether or not we agree with Mr. Hoover's political creed is of no consequence in this connection, for he has been so conclusively removed from the field of national politics as to be free from all ambition. It is inconceivable that either Europe or the world in general could imagine that this former President would have a single political end to serve."

The other aspect of this proposal, whether any human being could end what is really a new phase of the never really ended world war, is not susceptible of so decisively affirmative an answer. But following a lecture before the men's club of the Newton Center Methodist church by Howard P. Davis, a commentator on current events, a resolution signed by almost 30 members was adopted urging that Mr. Hoover be drafted for this job. That resolution—quoted in Dr. Nutter's letter—was similar in tenor to a number signed in churches and public meetings in New England, New York, and elsewhere. Multiply those acts by similar action on the part of religious, pacifist and even business groups throughout the country, and the voice of Mr. Hoover asking for peace would be not only his voice but the nation's voice.

Certainly *Zions Herald* has enough faith in this idea to give it enthusiastic editorial endorsement. It forsees within a fortnight a thousand Methodist churches putting their weight behind this demand. It suggests that individuals bombard Mr. Hoover at his home in Stanford University, California, with post cards urging him to initiate, on his own responsibility so to speak but at the same time with their backing and in their name whatever steps he deems best as a beginning to the end that the European madness cease and that the European rulers meet around a common council table.

Dr. A. C. Dieffenbach has already written on the proposal in "Religion Today," his department in *The Boston Transcript*, being the first writer to bring it before the attention of readers of the daily press. Other editorial writers will undoubtedly follow his lead.

CHRISTMAS CANDLES

From each window shines a candle
Out into the night,
Or the world is lost in darkness
Destitute of light.

Stars may guide the endless ages—
Man must find his way
Both by them and friendly beacons
Till the break of day.

So we light our Christmas candles
By the Holy Star.
Lovingly they banish shadows
Shining near and far.

And as long as love keeps burning,
Searching feet will find
Good will paths toward the highway,
Peace among mankind.

From each window shines a candle
Out into the night
Or the world is lost in darkness
Destitute of light.

LELIA S. MARSTALLER.

Freeport, Maine.

Religion is never a Sabbath parade,
To practice on that day alone;
We answer for each opportunity made,
Each failure we'll have to atone.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

A QUAKER MUTATION

By GERALD HEARD

Pendle Hill Pamphlet No. 7. 49 pp., 15c

If there be any one among us who feels undue elation because of the widening reputation of the Society of Friends and the praise that is accorded it for its humanitarian undertakings, let him read "A Quaker Mutation" by Gerald Heard, the eminent English philosopher. As he reads he will be conscious of a gradual deflation of his complacency, although involuntary chuckles of amusement may alleviate the pain as the puncturing points strike home.

We are told that the Society is "a charming body of genuine antiqueness—something like the ginkgo—that living fossil-tree." "The Quakers put a finishing touch to their charm, it is generally felt, by being peculiarly harmless, quite useful in their quiet way." From there the author goes on to say that while the Society is, considering its size, a wonderfully efficient social service organization, he believes it to have lost its birthright of ministering to the religious needs of the contemporary world. Every age, he argues, needs a contemporary expression of its religious thought. The first Quakers felt that their movement was "religion reissued—the Spirit breaking out of the dead letter." It was the mystic's reply to the literalism and the ancient sacramentalism of the Reformation.

So there is dire need today for a new interpretation of spiritual truth based on the fundamental Quaker principle of the Inward Light, but also recognizing the great changes that science and especially psychology, have wrought in the texture of religious and educational thought. "Granted," he says, "that in the past there has been a religious attitude that was an escape from reality, it is assuredly clear today that the febrile social busy-ness in nearly all denominations is in itself an escape—an escape from the problem of thinking out their position and their purpose and from stating their attitude toward and their apprehension of Reality as a whole. Indeed it might be said that the specific stigma of our age is that it takes too hurried action to escape from clear thought."

Then follows an elaboration of the part the theory of the sub-conscious mind should play in all modern educational programs. This theory, that the subconscious controls mind, body and apprehension of the outer world, has revolutionized the approaches to all religion and all education. Two types of education have been displaced. The first, which lasted until near the beginning of the 20th century, attempted to compel the mind by punishments and rewards to store up information, opinions and conduct. After that came the so-called progressive education, the technique of which was to give the child liberty and he would choose to acquire what it was believed he desired. Both have failed. The new education must adopt for higher ends the method which the dictators of the world have learned so well to do for their own ends, the understanding and training of the subconscious mind. "It is clear that what is required of education today is a new way of living, a new vocation, a new religious outlook on the creative task of making contemporary minds which may shape the future. The educationalist has to rediscover his relationship to society, to civilization and to reality." For this purpose a school is the first requisite. And it is among the Friends, the author believes, we should look for such a school of religious experiment.

After his sweeping arraignment of the Society of Friends for failure to realize its unique task, the announcement that he has found that school comes with almost the climactic shock of a mystery story: The Mutation (biological term meaning a sudden change of type—a sport), is Pendle Hill! "To one observer," he says, "Pendle Hill seems in fact the only contemporary effort to answer the educational question of today. Pendle Hill is answering that question because among researching Friends and among them only in the modern western world, there is today that rare combination — both a channel of profound spiritual experience flowing down into the present and also the critical intelligence to render that experience in modern terms." He describes the life of the school with its three phases, intellectual work, cooperative housekeeping and psychological training, the last especially by the Quaker method of silent group meditation. He gives it unqualified commendation and appreciation.

So let us receive with meekness the engrafted word of Gerald Heard's pungent criticisms and rejoice that he can give such enthusiastic support to an enterprise into which has gone the faith, hope and love of a wide circle of Friends.

AGNES L. TIERNEY.

Germantown, Philadelphia, Pa.

WIND, SAND AND STARS

By Antoine de St. Exupéry
Translated by Lewis Galantière

Reynal and Hitchcock, New York, 1939.
306 pp., Illus. $2.75

(PENDLE HILL BOOK SELECTION FOR DECEMBER)

"The physical drama itself cannot touch us until someone points out its spiritual sense." This sentence from "Wind, Sand and Stars," even more than the beauty of its writing or the freshness of its subject, explains the power and the poignancy of the book.

Antoine de St. Exupéry is a pilot in a French airline, who has "tasted the bitter pulp of night flight"; has flown over mountains, seas, and desserts, and made forced landings in dangerous places; has loved comrades in his craft; has, out of his experiences, moulded his philosophy of life; and has written it all down with simplicity and power.

In form the book is somewhat like the flight of an airplane. It begins on the ground, with the young pilot, facing his first flight over the Pyrenees, riding to the airport at three o'clock of a cold drizzly morning in a bus filled with sleepy government clerks. The experiences which follow rise in intensity and heightened awareness as the plane takes off and soars into the sky, and meets with currents and streams and consistencies of the air that we on the ground can scarcely imagine. It ends with the descent to earth again, and the swift glance backward over the experience.

The physical drama is full of danger and escape; it takes place in distant and beautiful regions of the earth and sky; it calls forth in its protagonists a courage which is based, not on contempt for death but on a deep-lying respect for life. We read of a night in the desert when a group of flyers, forced down by engine trouble in a region of hostile tribes, kept a vigil that might be their last—and felt such warmth of companionship that the night had a "savor of Christmas." We read of a lone pilot struggling for days through the snow and ice of the high Andes; of two others who for part of a week fought thirst and hallucinations in the Libyan desert; of heart-wringing experience in Barcelona and Madrid at the beginning of the Spanish Civil War.

Though these experiences and others are told with such vividness and immediacy that we catch our breath, what makes the book great is the author's ability to see through each outward happening to the inward significance for himself and for all men. It is because this man who has done such marvels of flying can say that it is "not flying, but man" that concerns him most, that his

book speaks to us all and enlarges our vision.

He sees men struggle to live a little longer when death would be comfortable, not only from courage but from a sense of responsibility. And in this sense of responsibility he sees the measure of man. "To be a man is, precisely, to be responsible. It is to feel shame at the sight of what seems to be unmerited misery. It is to take pride in a victory won by one's comrades. It is to feel when setting one's stone that one is contributing to the building of the world."

His attempt to understand the problem of human relations leads him to Spain, and his picture of the tragic contest there is drawn with compassion and restraint, permeated throughout with hatred of war. He is again seeking to understand rather than merely to describe. "What sets us against one another is not our aims—they come to the same thing—but our methods, which are the fruit of our varied reasoning."

Away from the life which he sees upon the ground, of petty routine in which men do not know that they are hungry, he is able to get a fresh perspective. When life itself is constantly threatened, he sees its dignity and its beauty. Maps are no longer empty diagrams to him, but three particular orange trees, a certain brook that loses itself in a field, a flock of thirty sheep. Alone for hours, and even days, in great immensities of sky and speed, he knows that the only real joy lies in human relations. But he does not make the mistake of assuming that only through such experiences as his can awakening come. "To come to man's estate it is not necessary to get oneself killed around Madrid or to fly mail planes or to struggle wearily in the snows out of respect for the dignity of life. The man who can see the miraculous in a poem, who can take pure joy in music, who can break his bread with comrades, opens his window to the same refreshing wind off the sea."

Others would find still other ways in which to open their windows to the sea. Such a book as this, beautiful and stirring, quickens in us the wish to open our windows wider and yet wider.

Pendle Hill Book Selection Committee: Agnes L. Tierney, Anna Cox Brinton, Anna P. Broomell, Elizabeth Gray Vining.

The Opening Doors of Childhood

By Lewis J. Sherrill

The Macmillan Company, 1939
193 pp., $1.75

The opening doors of which the title speaks are the doors into religious experience. That is, this is a book about the religious life of childhood. It is likely that parents are doing a less effective job of showing children the way to God than they are in showing the way to a healthy physical life. Because of this, and because alert parents are conscious of it, this book has an important place to fill.

It would not be fair to the author to interpret "religious life" in a narrow sense. The needs of childhood to which he points as the "secure foundations" for "the richest sort of relationships with God" show the breadth of his approach: "A sense of security," "friendly companionship," "constant contact with character which can be respected," and "freedom to grow." On this broad base of needs he builds the structure of the religious life.

The author's approach is not primarily philosophical nor theological, but practical. What are the best stories from the Bible for very young children? How develop moral consciousness? In what forms does the young child think of God? How can the child be taught to pray? How can children be helped to develop a healthy and wholesome love for the Bible, the hymns and the Church? These are a few of the questions which are answered and answered well.

One feature of the book will be especially helpful to some parents. The author takes the old terms, "sin," "forgiveness," "intercession and petition," and others, and interprets these not only in contemporary phraseology, but also in terms of child life. Because these are used constantly in the churches of many children, it is important that they be understood, and understood in terms which can be passed on to our children.

But the most valuable thing which the book does is to interpret for adult minds the religious life of children, and to suggest sound and wholesome ways of encouraging its development. No other book of recent date does this so thoroughly and so well for the average Christian parent. The author is so practical and the book so readible that no one need lose his way.

Cecil E. Haworth, *Chm.*,
Dept. Christian Home Life.

Arnold's Sunday School Lesson Commentary for 1940

This forty-sixth edition of comments and varied helps on the Uniform Sunday School Lessons, is on the same general plan with which the users of this book through the years have become familiar. From year to year there have been improvements and this issue is the best yet. Dr. B. L. Olmstead, the editor, combines daily readings, explanatory notes, a series of questions, discussion topics and illustrative materials. There are in addition departmental helps for those using the Uniform Lessons throughout the school. Price, $1.00.

The Characters in Tales of a Wayside Inn

By John van Schaick, Jr.

Universalist Pub. House, Boston, 199 pp., $1.50

It is good to have published in book form the accumulated lectures of Dr. van Schaick on the characters of Longfellow's "Tales of a Wayside Inn." Dr. van Schaick, Editor of *The Christian Leader*, has a special interest in his subject because he is a member of a group of Universalist ministers who meet at the Wayside Inn periodically and know it well. Several years ago the group requested Dr. van Schaick to address the club on this subject. That one address led to further and further research, from Cambridge to Rome, and finally developed into a book.

When Dr. van Schaick writes of the characters as they were in real life and as Longfellow portrayed them in the "Tales," the reader feels the subtle infusion of the very spirit of the old Inn, and of the men who met there during Longfellow's days. A certain composure, refinement, warm intelligence and quiet mirth are present in the book and enhance its value beyond that of mere exposition.

Before discussing the characters, the author writes a chapter in praise, and in defense, of Longfellow as a poet. His praise is accurate; his defense, adequate.

As to the old Inn itself, built on the old Post Road in 1686, its ownership passed through five generations of Howes from Samuel in 1686 to Lyman in 1861. When Lyman died a bachelor, the Inn fell ino disuse and disrepair until it was reclaimed and rebuilt by Edward Lemon in 1897 and by Henry Ford in 1922. The old place saw history, indeed, helped make it, from King Philip's War to the Civil War; small wonder it is still one of the most romantic spots in New England.

The characters were all real—friends of Longfellow—and many of them would have remained comparatively obscure had he not immortalized them; not that they were unworthy of remembrance, but that the world happened not to recognize them and give them fame.

The discussions of the individual characters are well-rounded and show the quantity and quality of research Dr. van Schaick has done. First there is Lyman Howe, the last Howe owner and "the Landlord" of the poem, whose character and management kept the friends of the "Tales" coming back year after year. Then comes "the Student," Henry Ware Wales, "of quiet ways, a student of old books and days"; Isaac Edrehi, "the Spanish Jew, "with aspect grand and grave," (to us the most interesting character of all, although the least is known

of him); "the Young Sicilian," Luigi Monti, who was so close to the Longfellow family that knowing him, we come to know the Longfellows the better; Ole Bull, "the Musician," whose picture reminds us at once of a kindly mixture of Beethoven, Bach and "Papa" Haydn, and whose talent missed genius by a hair; Daniel Treadwell, "the Theologian," (and here Dr. van Schaick feels himself so much at home with his subject that he writes more easily and brilliantly than anywhere else in the book); and Thomas Parsons, "the Poet," "who, not too eager for renown, accepts, but does not clutch the crown."

Chapters at the book's end are given to publishing some letters of Monti to Longfellow, some hitherto unpublished ones from Longfellow to Monti, and some of the Parsons letters, all of which throw light on the subject at hand. The book is illustrated with photographs of the Inn and the characters.

To any lover of "Tales of a Wayside Inn" further acquaintance through Dr. van Schaick with "mine host" and his company will prove a real pleasure.

JEAN SHRAWDER.

A CHRISTMAS SONG — THE CRATCH CRADLE

(Wycliff Translation—Tune, "O Little Town of Bethlehem")

When Mary bare her first-born Son,
He lay in a Manger Cradle;
So, ere this Christmas Eve's begun,
As in the days of long ago,
Let's weave the quaint cratch cradle,
The Cross of Christ to know,
As did little Maids of Bethlehem,
In candle light's soft glow.

Lull-a-bye, my Baby,
Thy Star a sparkling Gem;
We'll weave the quaint Cratch Cradle,
Sang Maids of Bethlehem.

The Angels sang, "Good Will to Men,"
To fold into our dreams;
O, Christmas Carols, sing ye then,
For Christ the candle gleams;
We'll weave the quaint Cratch Cradle,
Thy Star a sparkling Gem;
For Peace, the Christmas Bells peel out,
Mem'ries of Bethlehem.

Angelic Hosts sang, "Peace on Earth,"
For Mary's new-born Son,
Christmas Cheer, for each glad Hearth;
The Cross of Christ has won.

We'll weave the quaint Cratch Cradle
To hold his heart of love,
This cord to bind His children,
Follow His Star above.

ARVILLA SMALL.

Carmel, Indiana.

Our Forum

SHALL FRIENDS JOIN THE WORLD COUNCIL OF CHURCHES?

Editor, THE AMERICAN FRIEND:

The question of uniting with other evangelical churches in approval of the proposed Basis of Church Unity published at Utrecht, was brought to Baltimore Yearly Meeting from a joint session of the Executive and Evangelistic Committees.

The Basis proposed is "Belief in the Lord Jesus Christ as God and Savior." They state that even this short statement is in no sense a creed and is not to be used as such.

It is wonderful to follow the history of the last thirty years and see the advance that has been made since the first great gathering of the Protestant Churches at Birmingham, England, in 1908. An English woman Friend had devoted her time and strength during several months to making the arrangements, and thanks to her, the great meetings had gone smoothly. At the last session, in her capacity of secretary, she was seated on the platform beside the Archbishop of Canterbury. He was summing up the findings of "COPEC" (Conference Of Evangelical Protestant Churches): "Yes, here we have been able to find a common ground of unity, our belief in the Trinity and in the two sacraments of the Church." "Alas," said the Quaker secretary, "that shuts me out." Was the Archbishop surprised? Such a thought had never entered his mind, but he sadly admitted that it was even so.

Successive conferences have since been held; always the same questions arose. The Quakers were there every time, claiming fellowship as followers of Christ but believing only in a spiritual baptism and communion. Two years ago at Edinburgh the question was settled. The Christian churches felt that they could not disown the Quakers, so no word about the Sacraments is in the Basis now offered.

To my mind this shows that if we are willing to go forward, simply holding fast those principles which have been committed to us by the Head of the Church, we need not fear that joining the World Fellowship of the Churches will interfere with our Christian liberty in Christ Jesus.

When the subject was considered we had a free expression of opinion in the Meeting. We realized that our belief in Christ as Redeemer and Savior is still fundamental and that although the mystery of the incarnation is great and human explanations are inadequate, there is a practical difference between those who accept Christ as the great example and those who look to Him as Redeemer and Savior.

The Meeting instructed its delegates to approve on its behalf, of action by the Five Years Meeting accepting the Basis of Unity as presented by the Utrecht Conference.

ANNA BRAITHWAITE THOMAS.

Baltimore, Md.

WHERE CHORE LEADERS ARE BEING DEVELOPED

Editor, THE AMERICAN FRIEND:

A noted economist has said that our schools are more interested in developing cheer leaders than they are in developing chore leaders. This may be true in a few places, but not at the Friends Boarding School at Barnesville, Ohio. It was my privilege to attend the home-coming recently held there and if the noted economist had been present and had seen what I did and experienced, he would have changed his famous remark in short order so far as this school is concerned.

It seemed that every pupil knew his particular place after breakfast and all were experts with mops, brooms, rags, dusters and scrub brushes. The action and enthusiasm with these necessary articles of household equipment was scarcely equalled in the afternoon with the hockey clubs or soccer ball. The student body not only performed well these chores but never did the stranger or visitor hear a complaint. If there were exemptions from chores because of school or class standing it was not evident to visitors. Boys and girls everywhere worked at something.

Soon they were all off to the school duties of the day and then to lunch and dinner. Play, social time together, study hour and the family devotion conducted by the superintendent and matron made a very happy, profitable and wholesome day for all. Truly a Quaker institution with Quaker ideals and practices.

C. E. TRUEBLOOD.

Indianapolis, Ind.

WORTH REPEATING

Editor, THE AMERICAN FRIEND:

In one of my scrap books I had a little story worth repeating. It was very nearly this:

A minister who was visiting a prisoner under sentence of death and very near the end, told him the beautiful story of Christ's redeeming love. The man said, "Is this true?" Being told that it was, he sprang to his feet and said, "And you sit here quietly! If I believed it was true and was at liberty, I would walk barefoot to the ends of the earth to tell it."

And many, not in prison, still need to be told.

ELLEN SIMKIN.

Poplar Ridge, New York.

QUAKERDOM · AT · LARGE

As a result of personal contacts made in the Middle West within recent months, primarily with youth groups, but also with other groups, Emily Parker has raised approximately one thousand dollars for the relief of Spanish children exiled in southern France.

* * * *

Tom Jones, a graduate of Earlham College in 1938, on whose campus he was a leader in student peace activities, has the position of Director of the Cleveland, Ohio, branch of the Youth Committee Against War, which is the youth section of the Keep America Out of War Congress.

* * * *

Following an extended hospitalization in a sanitarium near Richmond, Edna Wetherald Bullerdick has regained her health, she and her hubsand, Sherman Bullerdick, now residing happily in the country just south of town. This announcement will be read with much satisfaction by her many friends including those who know her through her many years of association with the Friends Central Offices as a valued member of the staff.

* * * *

Ben Darling of Seattle, Washington, one of the moving spirits of the Friends Center in that City, stopped at Richmond on December 4, giving us the privilege of a visit and of getting up to date on developments in Puget Sound Quarter. Having secured the property now occupied by the Center on the edge of the University campus, the next objective is the erection of a meetinghouse. Ben is spending a few weeks in the Philadelphia sector in the interest of the Center.

* * * *

"An honest, frank, sincere, and persuasive book, this will help to put the faith of many upon firmer ground." This is the concluding statement made by the Editorial Committee concerning D. Elton Trueblood's new book, "The Knowledge of God," its December selection for the Religious Book Club. The Committee consists of Samuel McCrea Cavert, General Secretary of the Federal Council of Churches, Harry Emerson Fosdick, Bishop Francis J. McConnell and Howard Chandler Robbins. We plan a review of the book quite soon.

* * * *

Professor Paul H. Douglas, Quaker alderman of Chicago, has hit upon the device of the old town meeting as a means both of rendering an account of his stewardship to his constituents, and of getting their points of view. The experiment seems to be a great success. His meetings are being largely attended, by the several hundreds in fact, and the free interchange of opinion, in response to Paul's invitation of criticsm, proves stimulating and informing. Other Chicago aldermen are looking on, evidently debating whether they care — perhaps dare is the word—to follow suit.

* * * *

W. Pearson Thistlethwaite, English young Friend who visited extensively in this country last Spring, has addressed a thoughtful communication to friends he made over here, the substance of which we hope to publish later. He is now located at Edinburgh, Scotland, where he has a job at soil testing in the College of Agriculture. Though Edinburgh has been subjected to more air raids than any other city in Great Britain, he reports that they have not had many serious results. So far, he says, life remains fairly normal except for the noctural darkness. Pearson Thistlethwaite announces his engagement to a young Edinburgh Friend, Constance Lees, and adds: "Now I see why I had to give up my idea of staying on in your country and come back instead!"

* * * *

At a big banquet given in Philadelphia on December 4, Eleanor Roosevelt and the American Friends Service Committee were recipients of the Humanitarian Award given by the Humanitarians, affiliated with the Welcome Chapter 201 of the Order of the Eastern Star. Rufus M. Jones received the award of two thousand dollars on behalf of the Service Committee. After receiving the plaque given by Mrs. J. Alexander Kline, chairman of the Humanitarians, Mrs. Roosevelt handed her check for one thousand dollars, which she had asked to be made out in the name of the American Friends Service Committee, to Rufus Jones, saying that much of whatever she had been able to do to help alleviate suffering had been inspired by the Friends and the work of the Service Committee.

* * * *

It was a great relief to their many friends when Homer L. and Edna W. Morris, who had been in Europe since the outbreak of its war, as friendly emissaries of the American Friends Service Committee, arrived home safely in New York on December 2. They are full of admiration and praise for the little band of workers in Berlin, Vienna, Geneva and Amsterdam, centers of calm amid a tragic storm. Much concern had been felt for the Morrises by those who knew that they set sail from Rotterdam at a time when the danger of mines in the North Sea was very great. They report that members of the crew were stationed in various points along the deck keeping a constant watch for floating mines, one of which was sighted a mile and a half away, the ship consequently changing her course.

* * * *

Following close upon the resignation of Frank Aydelotte as President of Swarthmore College, came announcement by William W. Comfort of his retirement soon as President of Haverford College. Whereupon bold "Trajan," in his column in the Philadelphia *Friend*, proceeds to blueprint his successor, who must, first of all, "be a Friend—a genuine Friend." Other things he may be—this he must be. Where may he be found? We cannot forbear this quotation. "Now we shall heroically resist the temptation to enter a detour here marked: Why Philadelphia Quakerism produces such a scanty supply of intellectual leaders. Let the fact suffice. And while we should ourselves much prefer that our Quaker president be simon pure Philadelphia scrapple, good hog-meat is to be found elsewhere. And we encourage the managers, if they are convinced that no home-grown product quite fills the requirements, not to be afraid to look abroad. Who knows but what the woolly West, that inexhaustible mother of sturdy stocks, might not produce somebody good enough even for Haverford College."

AMONG OUR CONTRIBUTORS TO THIS ISSUE

(Not otherwise identified)

MARK A. DAWBER — Executive Secretary, Home Missions Council.

STANLEY HAMILTON — "Friendly Adviser," Coal Areas Committee, Shadyside, Ohio.

WILLIS H. HARNER—Friends minister and teacher, a graduate of Wilmington College and Hartford Theological Seminary.

AGNES L. TIERNEY—Alert and effective Friend "without portfolio."

L. HOLLINSWORTH WOOD—Well-known New York Friend who speaks lovingly to that of God in every man.

NEWS OF OUR MEETINGS

Esther E. Baird, missionary from India, has been visiting Springdale Quarterly Meeting and other Iowa meetings, giving interesting accounts of her work.

* * * *

Nate Shope, representing the Five Years Meeting Board of Prohibition and Public Morals, acceptably visited Los Angeles Meeting on November 29. He spoke to the young people at a dinner meeting, and to the church as a whole at 8 p. m.

* * * *

Evangelistic services were held at the Russiaville Friends Church, November 12 to 26, with Paul Hicks, pastor, in charge. Donald Schooley and wife of Grinnell, Iowa, led the music. The messages of Paul Hicks were searching and freighted with great power. Many were definitely blessed and the church strengthened spiritually.

* * * *

Leanah Hobson Williams writes enthusiastically of improvements recently made at Farmers Institute Meeting near Lafayette, Indiana, of which she is pastor. The commodious meetinghouse and parsonage, standing in a beautiful grove, have been freshly painted and otherwise improved, presenting a very attractive appearance. She and her husband, Zeno Williams, recently returned from a visit with relatives in Kansas.

* * * *

First Friends Church at Pasadena, California, has had a prosperous and helpful year. In the spring a membership dinner was held, after which a mortgage of long standing was burned, thus clearing the entire church property of debt. A growing class of young married people is studying the discipline under the leadership of Herbert A. Hamm. A young women's service group has been organized with Hazel Stephens as president, under whose leadership many practical and interesting projects are already under way.

* * * *

Willard O. Trueblood conducted evangelistic services November 14 to 22 at the Paoli, Indiana, Friends Church. Students of the elementary grades at Paoli and Salem High Schools had the privilege of hearing inspiring messages by him. These services were a real inspiration and spiritual benefit for those privileged to attend. . . Our members enjoyed a pitch-in supper December 6 at the regular church night. Following the business meeting, a very interesting program was presented by the Peace Committee with Jack Barclay, chairman, presiding.

* * * *

Attendance at the Young People's Meeting at Asheboro Street, Greensboro, North Carolina, continues to be very satisfactory. They have had several unusual speakers recently. One was Rauol Kann, an Austrian born in Singapore, and another, Michael Porter, a young Englishman. Both of these young men are students at Guilford College. . . Our Bible School contest is showing the older folks up in a not too favorable light. The children are far outstripping them in attendance. The last several Sundays have seen an attendance of well over 100 per cent of the enrollment. . . On November 26, at 7:45 p. m., the Missionary Committee presented "The Second Mile." The play was so well given that the audience could scarcely select a favorite player.

* * * *

Ermin C. and Ruth Perisho graciously entertained at open house at the Lynnville, Iowa, parsonage November 4. The afternoon hours were spent socially, interspersed with vocal and instrumental musical selections. About eighty friends called during the afternoon. The date was also the birthday anniversary of Ruth Perisho and in appreciation of her cooperation in the work of church and community, she was the recipient of gifts of money, birthday cakes and greetings. . . Sunday, November 25, the Lynnville church observed a pre-season Christmas as a large, beautifully decorated Christmas tree was placed on the platform. At the church service every member of Sunday School marched by and placed a gift on the tree. The gifts were later sent to the Wyandotte Indian and the Tennessee Mountain Mission Stations. The project was sponsored by the Missionary Committee of the church, and 141 participated. . . Willard O. Trueblood held a successful series of special meetings in Lynnville December 6 to 17.

Memorial Pillars marking entrance to Asheboro Street Meetinghouse, Greensboro, North Carolina. Photo by Howard W. Cope, Jr.

DECLARATION IS MADE BY LOS ANGELES FRIENDS

The following declaration, selected and prepared by a representative committee appointed by the monthly meeting, was officially adopted by unanimous vote at Los Angeles Monthly Meeting held at Los Angeles, California, November 8, 1939, and entered upon the minutes as the stand of this meeting. It was published in local newspapers the following week.

Wishing to reaffirm our position in regard to war, we hereby endorse the following statements:

1. George Fox:

"We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided, is not changeable, so as once to command us from a thing of evil, and again to move us into it; and we certainly know and testify to the world, that the Spirit of Christ, which leads us unto all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ, nor for the kingdoms of this world." (George Fox and Others, A Declaration from the Quakers, presented to Charles II.)

2. London Yearly Meeting:

"Christ demands of us that we adhere, without swerving, to the methods of love, and therefore if a seeming conflict should arise between the claims of His service and those of the State, it is to Christ that our supreme loyalty must be given, whatever the consequences. We would, however, remember that whatever is our highest loyalty to God and humanity is at the same time the highest loyalty that we can render to our nation." (London Yearly Meeting—from a statement presented by a Committee appointed by the young men of enlistment age present at Yearly Meeting.)

SILENCE 'NEATH THE OAK AT GUILFORD

Some day the silence shall fall: the eternal final silence — that silence in which the great oak grows, ever enfolding more closely the bones of the unknown British soldiers so far from the land of their birth and so long still, since their last agony of movement.*

There is silence beneath the great oak

*In the burial ground at Guilford College lie the bodies of British soldiers, killed during the battle of Guilford Courthouse, March 15, 1781.

today, and the silence is pregnant with liberty even as it was long ago when men could not wait for it to come to birth: "We have not faith in time; let us effect delivery by the bayonet." What answer have you found, British soldiers, beneath the oak?

We do not dream of peace which is but the absence of war. We dream of the peace of the green and fertile silence whose mate is time and whose issue is sanity, beauty and love.

The tyrant drove me down the noisy road to the pit. "It is a long way from the earth *thou* hast made to silence and the stars," I murmured. "Wilt thou not lift up thy head to regard them—the stars thou hast never seen?" He did, and the light of eternity beat down upon him so that he sought to cover his eyes, yet could not, for the chains he had welded bound his hands.

To break silence is to match human will against the divine, to defy the eternal. God's silence is fraught with the sense of His presence—it is the thinking of God. So, sit in silence, long after all have left the meeting—all human forms quite gone. The Alone grows manifest; the self cries, "Naked came I into the world, naked and alone come I into Thy presence. I hear Thy voice within the silence, yet know not the accents of my answer. Let me hear Thy voice ever, that I may live among men in Thy silence and in Thy peace."

DOROTHY LLOYD GILBERT.
RUSSELL POPE.

Guilford College, N. C.

Financial Statement

REPORT OF UNITED BUDGET BENEVOLENCES

(April 1 to November 30, 1939)

Received from Yearly Meetings:	
Baltimore	$ 1,457.54
California	58.50
Indiana	7,532.21
Iowa	4,317.21
Kansas	567.01
Nebraska	305.09
New England	2,110.50
New York	2,733.41
North Carolina	1,910.29
Western	3,138.78
Wilmington	750.74
Received from Other Sources	1,861.67
Total Receipts	$26,742.95
Distributed to:	
American Friends Board of Missions	$20,567.70
Peace Association of Friends in America	161.04
Board on Christian Education	935.07
Board on Prohibition and Public Morals	409.52
Board of Education	81.16
Fund for Aged Ministers and Missionaries	1,124.74
Cooperative Fund	3,200.00
Emergency Fund	263.25
Bank Service Charge	.47
Total Disbursements	$26,742.95
Estimated budget for year 1939-40	67,169.75
Receipts to date	26,742.95
Balance to be raised by March 31, 1940	$40,426.80

EARLHAM STUDENT PEACE VOLUNTEERS ACTIVE

The Student Peace Volunteers on the Earlham College campus are actively engaged in carrying the challenge of Peace to various meetings and groups within a radius of one hundred miles of Earlham.

A group of students have prepared for presentation a peace play, "This Man and Four Generals," written by Earl Fowler, a fellow-student. The cast consists of members from Maine to Cuba to Alabama. Sunday evening, November 18, the students took the play to Fairmount Meeting. The group met with the local peace committee at 4:30 p. m. A covered dish supper was served at 5:30. At 6:30 some of the students spoke to the young people of Fairmount and outlying Meetings, and then the play was presented. On the evening of December 3 the play was presented at Wabash Meeting, and a similar peace program was conducted there.

On the afternoon of December 3, a peace panel spoke to the Quarterly Meeting of General Conference Friends at the Lauramore in Richmond. A number of students from the college attended the meeting.

The Peace Volunteers are prepared to present another peace play, "The Terrible Meek," which was most recently given at Spiceland Meeting.

RECORDINGS IN SPANISH SPREAD "GOOD NEWS"

Through a non-profit organization known as "The Spanish Gospel Recordings Fellowship," gospel hymns and messages on phonograph records are being made available for the use of missionaries and native workers in Spanish speaking countries. This effective service was initiated by a Friend, Joy Ridderhof, a missionary on furlough from Honduras, Central America, from whom information or records may be had (records are 75 cents each). Her address is 122 Witmer Street, Los Angeles, California.

HOME MISSION SUNDAY JANUARY 14

The second Sunday in January each year has been designated as Home Missions Sunday by representatives of the various Protestant home mission and church extension boards, meeting as delegates to the annual meeting of the Home Missions Council and Council of Women for Home Missions in Baltimore. In view of the swift changes in the religious, social and economic condition of people everywhere, and the fact that America to survive must be imbued with the Christian faith, it is suggested that Christian groups in all communions engage in simultaneous prayer and meditation in behalf of the multitudes in city and rural areas destitute of religious privileges and of the missionaries who strive to serve needy communities. The fact alone that 17,000,000 boys and girls in America are without Christian training of any kind should cause us humbly and penitently to seek God's guidance to meet this great need that faces the churches today.

It is suggested that the worship service and sermon Sunday morning, January 14, have for their theme the sufficiency of the Gospel of Christ in solution of all the problems of collective life in North America.

The order of service may be obtained from the Home Missions Council, 297 Fourth Avenue, New York, or from denominational headquarters, at $1.00 per 100, plus postage, if ordered before December 22.

JANUARY WEEK OF PRAYER FOR THE CHURCHES

Each year during the first full week of January, there is the world-wide observance of the Week of Prayer. Next year the dates are January 8-14. All churches, except those of the Roman Catholic faith, join in this observance.

The series of topics for next year has been written by Dr. Robert E. Speer at the request of the Department of Evangelism of the Federal Council. The theme about which the daily topics are written is, "The Acknowledgment of the Lordship of Jesus Christ over the Whole of Life."

Prayer is needed now if ever, when the lights are going out all over the world. The darkness seems more impenetrable than ever before because it is a projection not only of a slaughter of war, but also of a world upheaval. Strange yeasting forces are disturbing the world order and bringing fear and insecurity to men's minds.

How can the Church gird herself for this testing day? Primarily through prayer, for prayer at its best, is the effective identification of the individual or the group with a God of Power. Only the power of God can steady us in this new crisis, make love the victor over hate, and enable us to believe and work for a new order grounded on love and justice.

The general theme for the Week of Prayer as outlined by Dr. Robert E. Speer is "The Acknowledgement of the Lordship of Jesus Christ over the Whole of Life." Daily topics with the accompanying Bible verses are as follows:

Monday, January 8: For the Acknowledgment of the Lordship of Christ over the Individual. John 10: 3; Rev. 2: 17; II Cor. 8: 5; Col. 3: 23, 24; I Cor. 11: 3.

Tuesday, January 9: For the Acknowledgment of the Lordship of Christ in the Home. John 12: 3; Luke 8: 39; Luke 8: 41; Rom. 14: 5; I Cor. 16: 19; Acts 16: 31, 33.

Wednesday, January 10: For the Acknowledgment of the Lordship of Christ in the Church. I Cor. 12: 12, 13; Eph. 1: 22; Eph. 4: 15; Col. 1: 18.

Thursday, January 11: For the Acknowledgment of the Lordship of Christ over the School. Matt. 23: 8; Matt. 28: 19, 20; Acts 5: 42; I Tim. 2: 7; Heb. 5: 12; Eph. 4: 11, 12.

Friday, January 12: For the Acknowledgment of the Lordship of Christ over our Secular Life. I Cor. 10: 31; Neh. 3: 1; Mark 13: 34; Luke 19: 13; James 4: 15; Exod. 36: 2; Acts 10: 15.

Saturday, January 13: For the Acknowledgment of the Lordship of Christ in the Community. Mark 1: 14, 15; I. Cor. 12: 25-27; Psalm 133: 1; Gal. 6: 2.

Sunday, January 14: For the Acknowledgment of the Lordship of Christ over the Nations. Matt. 28: 19; Matt. 25: 32; I Tim. 6: 15; Isa. 42: 4; Rev. 21: 24; Rev. 11: 15.

The Week of Prayer booklets may be ordered from the Department of Evangelism of the Federal Council, 297 Fourth Avenue, New York, N. Y., at the rate of five cents per single copy; $2.00 per 100; $9.00 per 500 or more, postpaid.

VISITORS AT GRINNELL AND OAK GROVE

Visitors to First Friends, Grinnell, and Oak Grove Friends, Iowa, in recent weeks have been Percy M. Thomas, Promotional Secretary of the Five Years Meeting, and a group of young people from William Penn College, Oskaloosa. Percy Thomas brought many helpful suggestions and good counsel for the proper organization and promotion of our work, especially in the church school. His large assortment of Friends' books and other literature proved of special interest.

One Sunday recently the young people from Penn had charge of the morning hour of worship, in Oak Grove at 9:45 and in Grinnell at 11, bringing helpful messages in song, Scripture, prayer and discourse. The students who came were Dorothy Smith, Paul Perisho, Neva Cornelius, Elva Airy, Jula Johnston, Esther Hinshaw and Barbara Stanley.

Some little time ago First Friends in Grinnell were visited by Nate Shope and Herbert Heald, a student at William Penn, in the interests of Prohibition and Public Morals, working under the Five Years Meeting Board. They spoke at the county meeting of the W. C. T. U., and that evening talked to Grinnell Friends.

Tuesday evening, December 12, a small party of men from Grinnell and Oak Grove Meetings went to Oak Grove to listen to the Methodist minister there. He spoke on "The Possibilities for Men's Work in the Church." A committee was appointed to arrange for a similar meeting early next month at Grinnell Meetinghouse. It is hoped that plans for a cooperative men's organization of this nature will be permanent.

WHAT LEESBURG FRIENDS ARE DOING

Friendly events at Leesburg have been moving rather swiftly of late. Sunday evening, November 26, the young Friends there were guests of the Greenfield Epworth League. The young Friends had been asked to present a peace program. Vincent Fairley presided at the program; Donald Haines of Highland Meeting spoke on military training at Ohio State University; Robert Terrell of Fairview Meeting related some experiences of conscientious objectors during the World War; and Marion Rains of Leesburg Meeting brought the program to its logical conclusion with a talk on methods of procedure among present-day C.O.s. Thus the program had a real timeliness.

On December 6, the Elizabeth Fry Guild met with Ella McConnell and her daughter. After Mrs. McConnell had conducted the devotions, Clara Slaughter read the story, "The Seventh Christmas." Then the forty-two members and guests exchanged gifts, and enjoyed a salad luncheon. The ladies report that the financial condition of the Guild is improving—the electric sweeper is paid for and then some.

The next evening the Leesburg Women's Missionary Society sponsored a fellowship supper. From 6:30 to 8:00 a chicken-noodle meal was served. Friends had been asked to bring gifts for the Tennessee and Indian Christmas boxes. The gifts were placed beneath a beautifully decorated tree in the main auditorium of the church, and at 8:00 A. Ward Applegate, pastor of Wilmington Meeting, spoke about his recent visit to Europe. The work of the American Friends Service Committee was presented in a most helpful way, and an offering was received for its benefit.

Sunday evening, December 10, the young people from Greenfield United Brethren Church were in charge of the service at Leesburg Meeting.

The regular December meeting of the Missionary Society was with Mrs. C. E. Fairley. Hattie Jay spoke to the group of her recent visit to Tennessee. Anne Milner was in charge of the lesson, and refreshments were served to twenty-five.

A WORD OF WARNING

The American Friends Service Committee wishes to urge Friends not to be persuaded by two men from Vienna, Mr. Deneberg and Mr. Gartin, to buy pictures and rugs to obtain landing money for Australia. They say they have visas, but since the war all visas for Australia have been cancelled, and we are afraid they may be taking advantage of such contacts as they have been able to establish with Friends. They have a card from

Rufus Jones which they are showing Friends as an introduction, and are using this card in ways which were not anticipated.

CATALOGUES OF LENDING LIBRARY

New catalogues of the Friends Lending Library are now ready for distribution. The Library contains about 1700 volumes at present, including inspirational volumes and books on missions, religious education, Quaker history and principles, social service, and various other subjects; also children's books. While these catalougues are offered without charge, any small contribution toward the cost of printing will be greatly appreciated. Address Friends Lending Library, 101 South Eighth Street, Richmond, Indiana.

MEETINGS AT BRIDGEPORT

Concluding November 26, Charles E. Haworth of Columbus, Ohio, conducted a successful series of evangelistic meetings at Bridgeport, Indiana, in Western Yearly Meeting. Twenty were converted and definitely blessed, quite a number of whom are coming into the meeting. Louise V. Phillips is pastor.

FANNIE ELLIOTT MILLS

Fannie Elliott Mills, youngest of the four children of William Ephrain and Ruth Hill Elliott, was born in Randolph County, Indiana, January 25, 1863. When she was about twelve, the family moved from Randolph to Wayne County, settling near Fountain City, then known as Newport and famous as a station of the Underground Railroad.

At the age of thirteen she earnestly sought and found Christ as her Savior, shortly thereafter becoming a member of the New Garden Meeting. The freedom in meeting, as cherished by Friends, gave opportunity to follow the guidance of the Spirit in vocal service, and her voice was often heard in testimony or prayer or song. She was gifted as a personal worker and knew the joy of leading many souls to the Master she lovingly served.

In preparation for teaching, she attended Earlham College and later the Normal Schools at Richmond and Terre Haute, Indiana. After some years spent happily in this chosen vocation, she felt a definite call to consecrate her entire time and talents to the ministry. Then followed further training in Earlham College, Cleveland Bible Training School and Moody Institute in Chicago. Her work as a successful City Missionary was not the least part of her training in the two latter institutions.

For six years she served successfully as pastor of the New Garden Meeting, her old home church, where she became greatly endeared to her flock. Later she held pastorates in Ohio and Michigan.

In 1916 she removed to Pasadena, California, where she met and was united in marriage with William Ellwood Mills, a Friends minister. The home thus formed was a center of affection until he was called to his reward in 1925.

With her husband, she was identified with the work of the Los Angeles Friends Church for some five years, serving for a time as assistant pastor. In 1923 they moved to Ramona Park, Alhambra, where a new Friends Community Church had just been organized and into which they put wholeheartedly their devoted interest and strength. As a leader of the Adult Bible Class, president of the Women's Missionary Society and loyal helper in many other fields of church activity, Fannie Mills was a worker in this new field much beloved by all who knew her. Her ministry was ever solid, clear and spiritual and rendered in a spirit of humility and love which added much to its fruitfulness.

Fannie Mills passed away October 13, 1939, in Whittier where she spent the last ten years of her life. She leaves to mourn her loss two step-sons and a host of friends.

FOR NEW YEAR'S WEEK-END CONFERENCE

New England young Friends plan another New Year week-end conference at Concord, N. H., with Chester and Mabel Moody, December 29 to January 1. Problems in the making of a peaceful new world will be considered. Cost, $2.00 per person. Prospective attenders should notify Elizabeth Cadbury, 7 Buckingham Place, Cambridge, Massachusetts.

BIRTHS

GILMOUR—At South Gate, California, November 6, 1939, to Leonard and Charlotte Gilmour, a son, David Martin. Leonard Gilmour is Director of Music in Los Angeles Meeting.

HARRIS—At Lynnville, Iowa, October 7, 1939, to Jones and Anna Huston Harris, a daughter, Linda Kay.

MARRIAGES

HIATT-ROBERTS—At the home of the bride, Westfield, Indiana, November 26, 1939, Myra Roberts, daughter of Pike Roberts and the late Emma Stalker Roberts of Westfield to Ronda Hiatt, formerly of Traverse City, Michigan, but now of Westfield. Orval H. Cox, minister.

SILER-ARY—At Los Angeles, California, November 12, 1939, Joseph Horace Siler and Anna Marie Ary. The groom is a member of Los Angeles Monthly Meeting.

STANLEY-JOHNSON—At the home of the bride's parents, Carmel, Indiana, November 22, 1939, Lillian A. Johnson, daughter of Clifton and Azulka Johnson to Allen K. Stanley, youngest son of Alice Estes Stanley and the late Ray Stanley of Westfield, Indiana. Orval H. Cox, minister. At home in Westfield.

STANLEY-NEWBY—At Noblesville, Indiana, September 16, 1939, Helen Newby, daughter of Wiley and Bonnie Newby of Noblesville, to Raymond E. Stanley, son of Alice Estes Stanley and the late Ray Stanley of Westfield, Indiana. Aldaburt Reese, minister.

DEATHS

COLTRANE—On November 19, 1939, at the home of a daughter, Mamie C. Davis, in Sophia, North Carolina, Mary J. Frazier Coltrane, aged eighty years. Born and reared in Randolph County, the daughter of Jesse and Jane Frazier, she was a life-long member of Marlboro Friends Meeting, having served at different times as superintendent of the Sunday School and teacher of different classes. She was at the time of her death, and had been for many years, an elder in the Meeting. Although she had been unable to walk for nineteen years, she bore her suffering with great patience and fortitude. Funeral services were conducted at Marlboro by Dr. J. L. Stokes II. She is survived by three daughters and three sons. Her husband and one daughter preceded her in death.

MORRIS—On November 29, 1939, in a hospital in Terre Haute, Indiana, Lida Morris, wife of Allen J. Morris, from injuries received in an automobile collision near Rockville, Indiana. Impressive funeral services were held at the Friends Meetinghouse in Bloomingdale, Indiana, on the afternoon of December 1, with Lyman Cosand, a former pastor at Bloomingdale, in charge, Eliezer Partington assisting. Lida Morris was a valued member of Bloomingdale Monthly Meeting and had filled places of responsibility in the work of the church. She is survived by her husband.

HOW ARE FRIENDS ABROAD FARING IN THESE CRITICAL TIMES?

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PAINE—On November 19, 1939, in a Berkeley, California, hospital, Mary Trueblood Paine, after an illness of only a few hours. Founder of the Mathematics Department of the University of California Extension Division, she was head of this department for the past twenty-three years and saw it grow to be one of the largest departments in the Division. Born in Fountain City, Indiana, of Quaker heritage, the daughter of Alpheus and Almeda Trueblood (the former a minister), she was graduated from Earlham College at Richmond, Indiana, in 1893. She obtained her Master's degree from the University of Michigan and attended the University of Güttingen, Germany, on a year's scholarship. She taught mathematics at Earlham College, and at Mount Holyoke College for eight years, before removing to California in 1913. She is survived by her husband, two daughters, and by two sisters, Effie Trueblood Chase of Kennebunkport, Maine, and Winifred Trueblood Taylor of New Britain Connecticut. Funeral services were held at the Friends Meetinghouse at Vine and Walnut Streets, Berkeley.

WALLACE — At West Branch, New York, October 11, 1939, Anthony Wallace, aged eighty years. He was a member of West Branch Meeting and had served as Elder and Trustee for many years. He is survived by two children, Barclay Wallace of West Branch, and Ida Wallace who kept house for him since his wife's death nine years ago. Funeral services were conducted by Augustus Benedict.

WHITE—On November 9, 1939, at Pasadena, California, Mary A. White, daughter of Mordecai and Phebe White, aged seventy-one years. A capable, willing worker in the Bible School, she also served as superintendent of the Japanese Mission School, as superintendent of relief work in the War, and cared for the sick in her own home. Services were conducted by R. Ernest Lamb. Interment at Mountain View.

WILSON — On November 10, 1939, at Los Angeles, California, Norris Wilson, son of William S. and Amelia Wilson. Born at Carlisle, Indiana, in 1875, he received his early education in that State and taught in the public schools of Indiana for several years. He was graduated from Whittier College in 1910 and did graduate work at Los Angeles State College and the University of Southern California. In 1902 he was married to Myrtle Jones of Marion, Indiana. Together they were instructors in the State schools for boys in Indiana, Iowa, Wisconson, New Jersey, and at Whittier. For twenty-five years he served as an English and Social Science teacher in the high schools of Los Angeles. He was a member of the First Friends Church of Los Angeles. His many friends appreciated his cheerful nature and delightful sense of humor, and his gift as a writer found expression in some beautiful poetry. He is survived by his widow and a son.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 633 South Maple Avenue, Oak Park, Illinois, Phone Euclid 565.

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Milton H. Hadley, minister. 1640 W. 101st Place, Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Lewis V. Benson, 745 Sherman Avenue, Evanston, Illinois. 57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeannette F. Stetson, Secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, pastor, 216 Donahue Street.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a.m., Church School, 9:45 a.m. Visiting Friends call Glen and Mildred Rinard, Ministers. Address, 4728 West Forty-first Avenue. Telephone GLendale 3908.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., worship 11 a.m., C. E. 6:30 p.m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Pastor, Wendell Hansen, 1300 S. Seventh Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a.m. D. Reeves Shinn, pastor, 8525 Fourth Avenue N. E., Phone Kenwood 5567.

University Friends Meeting, 3959 15th Avenue, N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m.. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m.; Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by
THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

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